

THE

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SHEKEL



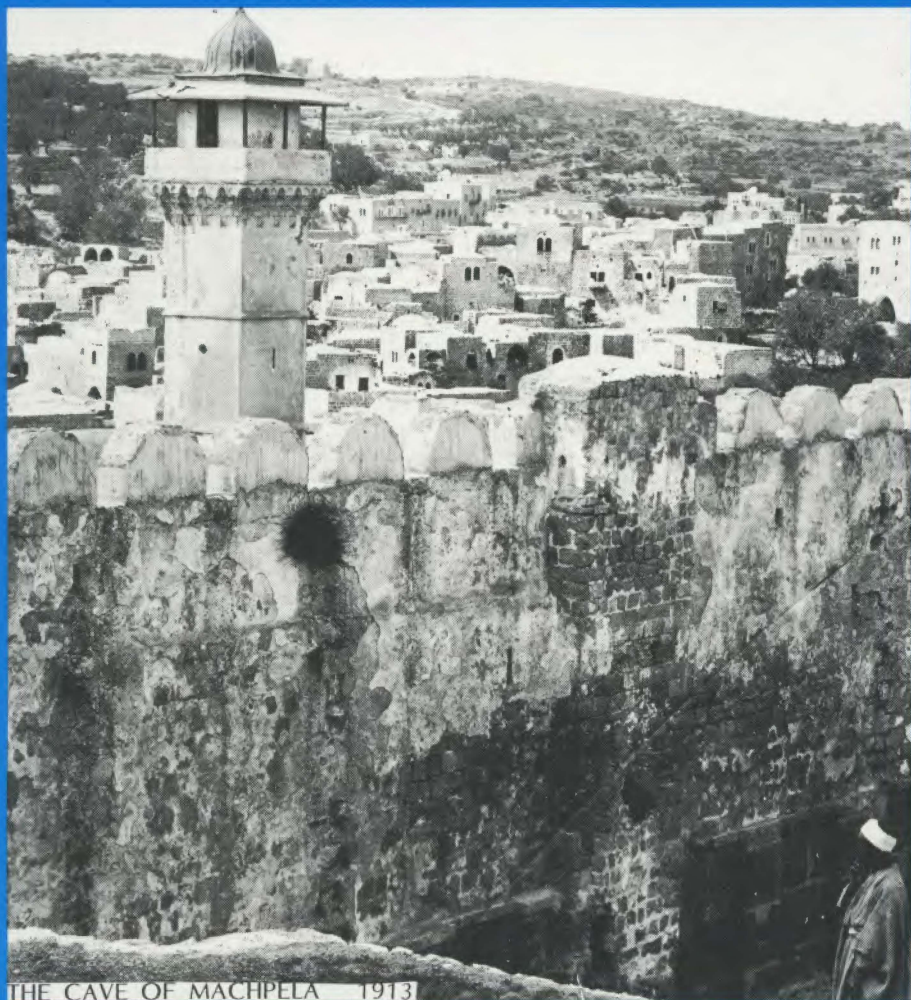
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THE CAVE OF MACHPELA 1913

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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The President's Message *by Moe Weinschel*



Dear Members:

At this time we must announce that since there was no response to the "Call for Nominations", that the incumbents, Edward Janis, Julius Turoff and J. J. Van Grover have been automatically re-elected. The next call for nominations will come at end of year 1999, when directors Harold Pollackov, Mel Wacks and William Rosenblum end their terms of office.

As soon as we receive prices from the hotels and airlines, we will begin our "Study Tour" activities. This is in reply to the many inquiries about "Israel 2000".

Many of our members have special knowledge about their collections, and do not share that knowledge. If you get the information together and write it up in your own fashion, our Editor, Ed Schuman will render all the help possible. He has access to many sources for added info and photos. Check with him, be pleasantly surprised at your own capabilities, and see your article in The Shekel.

We are still waiting for submission of designs for our annual medal, this one should be on the year 2000 topic. I didn't want to scare anyone off by saying: "Y2K"

We are planning to attend the ANA Chicago Convention, Aug. 11 to 15 at Rosemont Convention Center. We will be found at IGCMC table #1633. A special meeting for members and subscribers is planned for Thursday, August 12, at 2:00PM. Attendees will be brought up to date on AINA & IGCMC doings. Since there will be refreshments at the meeting, we need advance information on attendance, so that we can serve you properly. Let me know by mail, phone, email or fax, and I look forward to greeting you all.

See you in Chicago!

Shalom,

A handwritten signature in dark ink, appearing to be 'Moe Weinschel'.

We encourage visits to our WebSite: <http://amerisrael.com>

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Pass these addresses to your non-member, PC owning friends who are "on-line".

Botany on Bialik's Banknote by Shmuel Aviezer

The 10 pound banknote, which bore the likeness of Israel's national poet, Chaim Nachman Bialik, and was issued in August 1970 as part of the third series of the Bank of Israel, depicted the largest collection of plants of all the Israeli notes ever issued. As President of the Hebrew Language Council, Bialik established Hebrew botanical terms; he was also a partner in finding Hebrew names for plants.

In the Bank of Israel archives, I tried in vain to find out which species appear on the reverse side of the note, where Bialik's house and garden in Tel Aviv are depicted. It emerged that the designer of the banknote, Prof. Mesino Bessi of Italy, drew the plants as he saw them, without checking their names.

Prof. Clara Hen, of the Hebrew University's botany department, had no trouble identifying two of the four species: the date palm tree and the atlas cedar. She referred me to her colleague, Dr. David Heller who identified the pandanus. In the meantime, I visited Bialik's House and, to my astonishment and pleasure I discovered that these plants were still growing the garden, some sixty years after having been planted. With the kind assistance of Mr. Yonathan Duvosansky, director of Bialik House, we identified the fourth plant on the note - a species of Cycas.

To pinpoint these plants on the back of the note, they appear from left to right as follows: pandanus, atlas cedar, cycas, date palm tree and cycas. Apart from the palm tree, none of the plants bear any relation to Israel wild vegetation. Fortunately, the note's decorations also included on the front side flowers and fruit of the pheasant's eye, a plant that grows wild Israel.



THE 1948 TEL AVIV FRACTIONAL NOTES REVISITED by Samuel Halperin

Soon after the proclamation of Israel's independence in 1948, the country found itself with another of its chronic shortages of small coinage for daily transactions. The Palestinian pound and millage still circulated freely alongside the new Israeli lirot and prutot. Still, there was not enough coinage to meet the demand. Various businesses, especially groceries and bus cooperatives, issued their own coupons or tokens redeemable for their respective goods and services.

Accordingly, on August 15, 1948, the Municipality of Tel Aviv issued two fractional notes or coupons good for the payment of local taxes. (The notes are dated September/Elul 1948.) Bearing denominations of 50 and 100 mils, these notes apparently circulated widely in lieu of coinage. "Old timers" in Tel Aviv recall using the notes as small change for various transactions, not only for the payment of local taxes.

According to Israeli correspondents cited by Sylvia Haffner, there were 70,000 notes issued on August 15 and 277,000 notes issued on April 27, 1949. On August 1, 1949, the Municipality of Tel Aviv recalled all these notes and over 86 percent were, in fact, "demonetized" and withdrawn from circulation. Notes in crisp or choice condition are no longer readily obtainable except in occasional auctions.

The two notes, illustrated below, were described by Sylvia Haffner in her 1967 and 1970 books. The 50 mil note is printed in brown with black serial numbers, the 100 mil note is dark blue with red serial numbers.

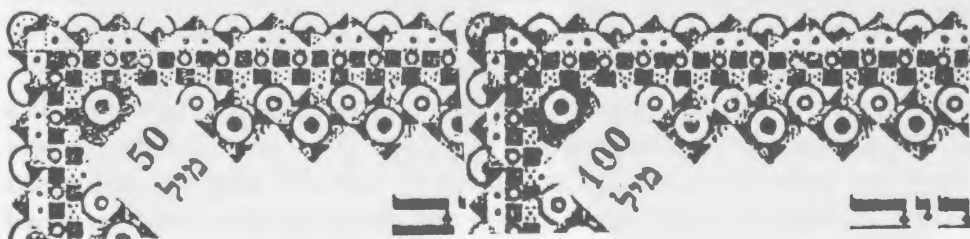
Recently, I reaffirmed that there were two distinctly different printings of these notes. What appears to be the earlier printing contains five serial numbers while the later printing has six numbers. What distinguishes these two printings in addition to the serial numbers are the Arabic numerals and Hebrew letters spelling "mil" in all four corners of the notes. In the earlier printing, the zeroes in the 50 and 100 are rounder and wider and the "mem" in "mil" is squarer than in the second, and presumably later, issue.

It would be advisable, therefore, for collectors to ascertain which printing they own and for auctioneers of these interesting notes to distinguish the first or second series in their future catalogs.

FIRST PRINTING rounder zeros, square "mem"



SECOND PRINTING elongated zeros, rounder or different "mem"



The Mystery of the DAKAR

The Israeli submarine DAKAR signaled that all systems were in operation as it rounded Gibraltar and headed into the Mediterranean Sea. The newly renamed DAKAR was built after the end of World War II as a British submarine. It was purchased from England some thirty one years ago after having been upgraded and refurbished. The submarine was being constantly monitored from Israel in its journey. A radio signal of two quick beeps on a set frequency was used as a keep in touch code. The submarine stopped sending signals to Israel on January 25th, 1968, when it was on its last leg of the voyage to Haifa.

The mystery of its disappearance remained an enigma until today. The eight hours of silence which followed, were first dismissed as a technical glitch. But after sixteen hours without contact the alert went out. The first air and sea search lasted ten days with not a trace of the submarine found. The news shocked Israel. The loss of 69 sailors from a navy of 3000 men was the largest single day loss for the military up to that time.

For weeks afterwards relatives and others waited at the Haifa naval port for word as the Israel Defense Forces tried to keep the deaths secret. "I called them up and asked them what they thought they were doing. Everyone knew something had happened and the speculation was making it worse," said Naomi Raanan, widow of the Dakar's commander, Col. Yaacov Raanan.

The most common theories on why the submarine went down was that of a technical malfunction or human miscalculation which possibly led the submarine to submerge deeper than it was safe to go, causing the submarine frame to buckle.

About one year after its disappearance, the Dakar's emergency buoy washed up on a beach along the occupied Gaza Strip. An analysis of the corrosion on the surface of the buoy led the Navy to believe that the DAKAR was lost somewhere along the Egyptian coast making a search of the region impossible. Israel was at war with Egypt at that time.

The Egyptians rejected all speculation that they had sunk the DAKAR because they believed the vessel was still on a spying mission. It was not until after peace with Egypt was established in 1979 that a series of intensive searches off Egypt's coast were carried forth. Those searches ended without any signs of success in 1986. The theory that the Russian navy had sunk the submarine as a favor to its Arab allies was dismissed after the collapse of the Soviet Union and better relations between Israel and Russia allowed Israeli investigators to examine Soviet files.

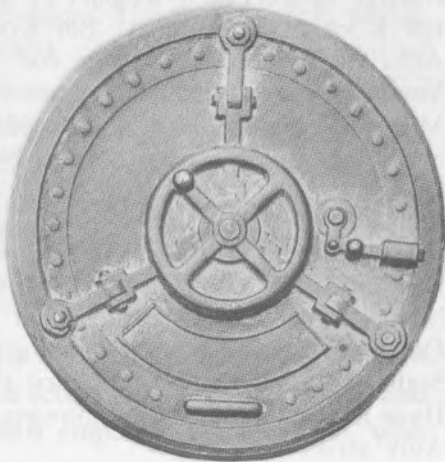
In October 1972, Israeli navy commander Admiral Micha Ram launched a new search. Findings by a team of Israeli, Greek, Italian, Turkish and American researchers led the Israelis to now believe that the submarine might have gone down between the Island of Rhodes and mainland Greece. as some minerals encrusted on the emergency buoy that had washed up on the Gaza beach could also have originated in Greek waters. The Israeli and Greek navies used sonar equipment and satellite technology in an futile search. The military would say only that the last search ended in June 1993, and would resume in the spring of 1994.

Each year, the victims' families climb onto a bus in Haifa and drive up to a memorial in Jerusalem's military cemetery. The memorial is shaped like a submarine, with 69 plaques for portholes, after the 69 lost sailors.

On Saturday, May 29th, the Navy resolved one of the great mysteries of Israeli history when it confirmed finding the remains of the submarine DAKAR on the floor of the Mediterranean Sea between Cyprus and Crete at a depth of 10,000 feet. A United States team, hired by the navy to search for the submarine notified Israeli officials that they had located a hulk on the seabed that appeared to be the Dakar. Verification was made by Israeli naval experts who flew to the scene, about three hundred miles off the Israeli coast. Navy officials said photographs showed a large hole in the hull of the submarine but it was not yet possible to determine what caused the submarine it to sink.

To your editor's knowledge, there has not been any specific medal or token issued in memory of the Dakar or its crew. Medals relating to submarines are seldom seen on the market.

In 1950, a medal was sculpted by Georges Guiraud called "Sous-Marin." On the obverse. Neptune, god of the seas, is depicted in the conning tower of a submarine with sea horses. The reverse shows a submarine inner door. It is this medal which must be the numismatic connection for this story.



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. I would like to collect a type set of the coins of Jerusalem. How far back must I go. How many basic groups are included? M.D., Balt., MD.

A. In our discussion only coins struck in Jerusalem are acceptable to the type set. For example, in modern times, Ottoman, Egyptian, and British Mandate coins circulated in Jerusalem. Under the State of Israel, all the Mil and Pruta coins were struck in England. With the Agora series in 1960, the ICI mint in England continued minting Israel's commercial coins. The Tel-Aviv Mint started striking the bulk of the 25 mils in 1949 after the original minting in Jerusalem. Except for this issue, all Israel issues of this period were not struck in Jerusalem. The government mint opened in Jerusalem April 1st 1966. In our set we may include private mints in Jerusalem viz. Kretschmer (Victory Coin 1967). The six pointed star (Mogen David) is the mintmark of the Jerusalem mint.

My type set would consist of the following:

Persian Period: (prior to 333 B.C.E.) Any Yehud piece with a lily which is the Jerusalem mintmark.

Hasmonean Coins: Seleucid Issue under John Hyrcanus I with lily, John Hyrcanus I; the prutot with the Hever and high priest all refer to Jerusalem

Herodian Coins: Herod was based in Jerusalem. 40 B.C.E. to 4.C.E. His son Archelaus also ruled over Jerusalem. Antipas, another son was "tetrarch" with his capital in Sepphoris and later in Tiberias and therefor is excluded from our type set as is Herod Philip II, "Tetrarch" with a capital in Panias.

Procurators: All struck their coins at Caesaria, the base of Roman Provisional government.

Jewish War: Jews were in control of Jerusalem for extended periods. This coinage is acceptable as part of a Jerusalem type set.

Bar Kochba: No evidence Bar Kochba ever in Jerusalem. Not included.

Aelia Capitolina: New name for Jerusalem. All coinage, from Hadrian to Valerian, for total of 123 years can be included in Jerusalem type set.

Muslim Period: Arab imitations of Byzantine coins with mint of Iliya (Aelia) and Filastin (Palestine) struck by Umayyads circa 675 C.E. Later coins have the Arabic name for Jerusalem "Al Quds" struck by the Abassids.

Crusader Period: Coins struck by Latin Kingdom of Jerusalem. Mostly silver denari and obols which show Jerusalem sites viz. The Holy Sepulchre, David's Tower, legends Rex Jerusalem or "Sepulchra Domini De Jerusalem"

Mameluk Period: No evidence of Jerusalem coinage

Ottoman, Egyptian and Mandate under Britain: No coinage struck

State of Israel: Only after April 1966 excluding first issues of 25 mils 1949.

Have never seen a listing showing the difference between Jerusalem and Tel-Aviv striking.

Similarities Between Jewish and Armenian History

The Armenians had been formed as a people by 521 B.C.E. Both Armenia and Judea shared common overlords in the Persians, Alexander the Great, and the Seleucids, until their liberation during the Seleucid decline. The ancient kingdom of Armenia attained its crest under Tigranes II. He invaded Syria, reached Acre, menaced the Hasmonean state, then retreated because of the Roman attack on Armenia (69 B.C.E.). The medieval Armenian historian, Moses of Chorene, claims that Tigranes settled many Jewish captives in Armenian cities, a statement reflecting the idea that the growth of cities and trade under Tigranes was likely to attract Jews. In fact many Jews settled in the area.

The Jewish Hellenistic immigration continued, and by 360–370, when the Persian conqueror Shapur II reduced them by massive deportation to Iran, the cities were largely populated by Jews. The exaggerated figures recorded by the chronicler Faustus Byzantinus give 83,000 Jewish families deported from five cities, against 81,000 Armenian families; the Jews formed the majority of the exiles from the three cities of Eruandashat, Van, and Nakhichevan.

The mention of two "mountains of Ararat" upon which Noah's ark stood (Targ. Yer., Gen. 8:4) indicates that the location of Armenia found in Jewish Hellenistic sources (roughly adopted by the Muslims) was now identified with a place further north, in conformity with the Christian Armenian tradition, which had won more general acceptance.

Medieval Armenia consisted of a group of Christian feudal principalities, under foreign overlordship for most of the time.. Moses of Chorene attributed a Hebrew origin to the Amatuni tribe and to the Bagratuni (Bagratid) feudal dynasty of Armenia. The Bagratids, who claimed King David as their ancestor, restored the Armenian kingdom, which lasted from 885 to 1045, when it fell to the Muslim invaders. The royal branch, whose descendants remained in Georgia until 1801, also spread the fashion of claiming Israelite genealogies and traditions in this Orthodox Christian territory. The downfall of the Armenian kingdom was followed by general decline. Many Armenians settled in Cilicia (a Byzantine province in Asia Minor) and founded the Kingdom of Lesser Armenia, an ally of the Latin Kingdom of Jerusalem, lasting until 1375, when it fell to the Mamluks. Armenian Jewry ultimately disappeared as a distinct entity, although a part was absorbed into Kurdish Jewry.

Armenia figures prominently in tales from the medieval and early modern periods about the existence of autonomous settlements of "free Jews." The kingdom of the legendary Christian eastern emperor, Prester John, who

was the overlord or neighbor of a Jewish land, is sometimes placed near Armenia. The 14th-century Ethiopic historical compendium, *Kebra Negast*, states that Ethiopia will assist "Rome" (Byzantium) in liquidating the rebel Jewish state "in Armenia" (Eng. tr. by E. A. Wallis Budge as *Queen of Sheba* (1922), 225–6). The 14th-century *Travels of Sir John Mandeville*, a geographical compilation, states that the Caspian Jews, the future Gog and Magog, are tributaries to the queen of Armony, Tamara of Georgia (1184–1212).

The Armenian Diaspora is the closest historical parallel to the Jewish Diaspora, and a comparison of the two reveals much in common. Both suffered loss of statehood and underwent the process of urbanization. They traveled similar migratory routes, adopted similar trades, received special charters of privilege, and established communal organizations. They also faced similar problems of assimilation, survival, and accusations made against a dispersed people, and underwent similar psychological stresses. In the Ukraine, both the Jews and the Armenians were accused of having destroyed the livelihood of indigenous merchants and artisans by the communal solidarity they manifested against competition. The massacres of the Armenians have also been explained as a revolt by the exploited masses. During the depopulation of Ottoman Armenia by the massacres and deportations of World War I, the Germans planned to "send Jewish Poles" to resettle the country. The Jewish population in Soviet Armenia numbered 10,000 in 1959.



An Armenian Banknote for 250 Rubles, issued in 1919

Armenians in the Holy Land and a Medal of Pope Paul VI

by L. A. Saryan, Ph.D.

Several weeks ago at a local coin show I was fortunate to acquire a 60 mm bronze medal commemorating the historic pilgrimage of Pope Paul VI to the Holy Land, which took place in January of 1964. The reverse of this medal immediately attracted my attention for its depiction of an attractive bell tower designed in classical Armenian architectural style. This bell tower, found at the Church of the Nativity in Bethlehem, is emblematic of significant Armenian ties with Israel and neighboring lands, and reflects a history that stretches back over two thousand years.

"The similarities in the history of the Armenian and Jewish peoples are striking," writes Dr. Michael E. Stone, Professor of Armenian Studies at Hebrew University in Jerusalem, "--independence, dispersion and exile, holocaust and genocide, a pride in their distinctive heritage and the will to maintain them at all odds." Several of these similarities will be revealed in this article.

The Armenians have a long and intimate relationship with the Holy Land. This connection began during the era of Tigranes the Great (95-56 BC), the powerful Armenian king of the Artaxiad dynasty who absorbed many of the cities of Syria and Phoenicia into his growing empire between the years 83 and 69 BC.

The Armenian people accepted Christianity as their national religion around the year 301 AD, and very soon thereafter were in close contact with the early Christian churches of Syria and Constantinople. The proximity of Armenia to the Holyland made it possible for a continuous stream of pious pilgrims to visit and worship at sites associated with the life of Jesus Christ.

During the following three centuries, Armenians established a permanent religious community in Jerusalem and its environs. The Armenian presence would eventually consist of several monastic institutions supervised by a patriarch, a scriptorium which was active as early as the mid-fifth century, hospice accommodations for pilgrims, and sanctuaries located at the sites of the nativity of Jesus in Bethlehem and His burial in Jerusalem. Secular communities were also established in numerous towns.

It is not often realized that the Armenian Apostoli Church enjoys equal status at the Holy Places with the Roman Catholic and Greek churches. Armenian clergy represent the churches of the Oriental Orthodox confession (the Ethiopian, Coptic, Syrian, and Armenian), the Greeks represent the national churches of Eastern Orthodoxy (including the Russian, Albanian, Serbian and others), and the Roman Catholics represent western Christianity (including the Protestant denominations). Thus, the Armenians enjoy ancient, equal, and jealously guarded rights of access and

custody at the Church of the Nativity in Bethlehem and the Church of the Holy Sepulchre in Jerusalem. These rights were established after long, contentious, and sometimes bitter struggles often facilitated or obstructed by emperors, caliphs, and sultans.

During the Middle Ages, the Armenian communities of the Holy Land grew as a result of contacts with the Armenian kingdom of Cilicia. Armenian rulers provided military supplies to the Crusaders and aided them in their wars. Many if not most of the Latin queens and princesses were of Armenian origin. Armenian rulers and patriarchs occasionally made pilgrimages to the Holy Places and endowed the institutions, and were often able to secure important privileges for the Armenians.

When the great conqueror Saladin occupied Jerusalem in 1187, he found it expedient to grant the Armenians greater access to the Holy Places at the expense of the Greeks and the Latins. Unlike other Christians, the Armenians, numbering about 500 monks and 1000 families, were neither expelled nor taken as slaves. Instead, the patriarch was granted a charter that guaranteed the security of the community, the right to worship freely throughout the sultan's domains, and the integrity of Armenian possessions and prerogatives at the Holy Places. This gave the Armenians, after the payment of obligatory taxes and bribes, an opportunity to preserve and extend their holdings. Pilgrims from Armenia arrived in increasing numbers, and for a while the Armenian communities of the Holy Land grew in size and importance.

As a consequence, Armenian pilgrims and colonists once again streamed into the Holy Land and occupied several quarters in Jerusalem, one of which was known as "Ruga Annenorum" as late as the year 1222. The construction of the large and important Armenian Cathedral of St. James dates to this period. The cathedral, now the center of Armenian life in Jerusalem, is located in the Armenian quarter which occupies the southwestern portion of the Old City.

Besides the important Armenian communities in Jerusalem and Bethlehem, the Armenians had religious institutions, hospices, and small communities in Jaffa, Ramle, and Gaza at a fairly early date. Similar establishments existed at Latakia, Tyre, Sidon, Acre, and Beirut on the Levantine coast, as well as at Damascus, all of which were used as way stations by pilgrims traveling to Jerusalem.

The rights and prerogatives of the Armenian community are under the jurisdiction of the Armenian Patriarchate of St. James. The patriarchate, which dates to the sixth century, is the seat of ecclesiastical authority for the Armenians of Israel and Jordan. Over the centuries, pious pilgrims,

monks, and benefactors have endowed this institution with numerous treasures, including a collection of about 4000 ancient and medieval Armenian manuscripts that is one of the three largest such collections in the world. Many of these handwritten books contain exquisite miniature paintings, including contemporary depictions of the Armenian royal families of Cilicia, or are covered with gilt or silver bindings. The library of the patriarchate numbers about 50,000 volumes, which includes one of the finest collections of Armenian periodical literature in existence. In 1929, the patriarch of Jerusalem voluntarily ceded Jurisdiction over Lebanon, Syria and Cyprus to the Armenian Catholicosate of Cilicia, which had been expelled from Ottoman Turkey during the Armenian genocide.

The Armenians also have an important presence at the Church of the Nativity in Bethlehem. Bethlehem ("house of bread"), located in the West Bank region south of Jerusalem, was transferred in 1995 to the Palestinian Authority. The inhabitants of the city are largely Christian. The Church of the Nativity in Bethlehem dates to about 326 AD, when the Emperor Constantine the Great erected a church over the grotto of the nativity, the site of the manger where Jesus was born. The intact survival of the Church of the Nativity is sometimes ascribed to the fact that Muslim conquerors of Palestine respected this Church because of Mary's exalted place in the Koran.

The Armenian community in Bethlehem dates from the earliest period of Armenian settlement in the Holy Land. The function of the monastic establishment was to oversee Armenian interests in the Church of the Nativity. The present Armenian inhabitants of Bethlehem are largely descended from refugees who settled there in the aftermath of the 1915 genocide of the Armenians committed by the Ottoman Turks. During this tragic period, the Armenian communities of Asia Minor were uprooted and the inhabitants deported or massacred. Many survivors escaped southward and settled in Syria, Lebanon, Egypt and the Holy Land in the years following World War I.

The monastic complex at the Church of the Nativity is surmounted by three fairly modern bell towers representing the Roman Catholic (Franciscan), Greek Orthodox, and Armenian Apostolic churches that exercise Jurisdiction at the site. The Armenian bell tower, the only one of the three depicted on this medal, is designed in distinctive classical Armenian architectural style. The design is similar to the bell towers at the Cathedral of Etchmiadzin in Armenia, and the Church of the Holy Cross at Aght'amar in Lake Van. Four open columns arranged in a square arise from the roof. These support an open octagonal drum constructed from eight smaller columns. The octagonal drum is covered with a conical roof

surmounted by a cross. Bells are hung in the upper and lower belfries. The use of a conical dome surmounting a cylindrical drum gives Armenian cupolas their distinctive and appealing style.

From the 4th to the 6th of January 1964, Pope Paul VI made a historic pilgrimage to the Holy Land, visiting important Christian sites and meeting with prominent political and religious leaders. Among the medals struck to commemorate this journey is one that depicts the Armenian bell tower of the Church of the Nativity at Bethlehem.



Obverse: Portrait of Pope Paul VI with arms outstretched wearing cape; in the right background is a cupola surmounted by a cross. Latin legend reading clockwise along top edge: PAULUS VI PONTIFEX MAXIMUS, and counterclockwise along bottom edge PEREGRINUS IN TERRAM SANCTAM (translation: Supreme Pontiff Paul VI Pilgrimage to the Holy Land).

Reverse: Field divided into three sectors depicting various scenes at the Church of the Nativity in Bethlehem. Upper left: Armenian bell tower of the Church of the Nativity, designed in characteristic Armenian architectural style. Upper right: three ornate lamps each suspended by a pair of chains. Lower: the traditional site of the nativity of Jesus Christ, marked by a circle surrounded by a fourteen-pointed star and a Latin inscription commemorating the birth of Jesus to the Virgin Mary, reading HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST (translation: here the Virgin Mary gave birth to Jesus Christ). A cup rests nearby. A clockwise inscription in ornate upper and lower case letters starting at the upper left reads: Ecclesia Campanile [?] Bethlehem/Church of Nativity. (The second word is softly struck and nearly illegible on this example.)

The medal is struck in Bronze, 60 mm diameter, 4-4.5 mm thick, 89.25 grams, medallion (360°) die orientation. An incuse legend on the edge reads SHEKEL in English and Hebrew separated by a chalice enclosed within a circle.

During his brief visit the Pope visited several sites associated with the birth of Christianity, including the Church of the Nativity in Bethlehem and the Church of the Holy Sepulchre in Jerusalem. He also met with His Majesty King Hussein of Jordan and His Beatitude Athenagoras I, Greek Orthodox Ecumenical Patriarch of Constantinople. The meeting between Pope Paul VI and Athenagoras I was the first meeting between the heads of the two largest branches of Christendom in over 500 years. This historic meeting paved the way for a rapprochement between the Greek Orthodox and Roman Catholic churches. In 1965, the two denominations mutually lifted decrees of excommunication that had been in effect since 1054. One interesting detail visible on the medal is an iron railing, which encloses the lower belfry of the Armenian bell tower. I am indebted to fellow numismatist Manuel Panossian who pointed out to me that the iron railing on the bell tower was erected by his uncle, Mr. Kevork (George) Manuelian in 1955. The railing does not appear in early photographs.

According to information kindly provided by Mr. Edward Schuman, this particular medal was one of several which were struck to commemorate the historic papal visit. It was manufactured and sold by the Shekel Company, a private firm (now defunct) located in Tel-Aviv, Israel. This firm made and sold several silver and bronze medals, and limited gold issues, commemorating events and personalities in Israel. No mintage figures for this type are available, but Mr. Schuman notes that he has an example of this medal in his collection struck in gold. The name of the designer and exact mintage figures for this medal are not available.

The attractive bell tower depicted on this medal provides a flavor of ancient Armenian architectural design, and is a monument to the nearly two thousand year continuous presence of Armenians in the Holy Land.

Lord George Gordon

by Peter S. Horvitz

Lord George Gordon, though born a Protestant, became a Jew through conversion and was probably the most famous, and certainly the most notorious Jew in England during the 18th Century. Lord Gordon was born in London on the day after Christmas in 1751. His father, Cosmo George, was the third duke of Gordon and had died before Lord George's birth. The Gordons are an old and distinguished Scottish family that includes among its members a laird of Gordon who fell in battle in 1138 and Lord Byron, whose given names, George Gordon, were the same as our subject.

Lord George was the third and youngest of his father's four sons. He attended Eton and started a career in the navy. However, before the opening of the American Revolution, Lord George resigned his post. In 1774, Lord George became a Member of Parliament through the purchase of a pocket borough. Young Gordon made little impression on his fellow parliamentarians and he was considered by all that knew him at this period as a figure of little consequence. This did not mean, however, that Gordon had been quiet. On the contrary, his reputation had grown from his habit of espousing various crack-brained causes in speeches and pamphlets. Some of these had earned him some public attention, but most were quickly forgotten.

As his appearance would change later, it is interesting to consider Lord George's appearance at this time. He was described as of average height, though small boned. He was clean shaved and of a sallow complexion. He wore his own hair, rather than a wig, and he let this long, straight reddish brown hair, hang down, rather than tying it up with a ribbon. He dressed very soberly, without the usual lace and silver ornaments of the period, with his suit cut of black cloth. Lord George Gordon's motto was "Called and chosen and faithful."

In 1778, Parliament passed a bill to relieve Catholic citizens of England of some of the heavy burdens that had been imposed upon them throughout the centuries, since England's establishment as an officially Protestant country. Some of these burdens included their inability to receive an education, the right to own property, and the right to inherit property. Lord George Gordon, born a Protestant, saw this Catholic Relief Act of 1778 as a danger to himself and to all good Protestants and to the Protestant religion itself. In Gordon's defense, it should be remembered that as recently as 1745 a Catholic prince, with the support of the Catholic king of France, had tried to overthrow the Protestant king. Furthermore, there were constant rumblings among the Catholic Irish. In 1779, Lord

George organized and placed himself at the head of the Protestant Associations. His organization contained numerous fanatics, hotheads, and various dregs of society. Gordon accessed his success in this endeavor strictly on the basis of the numbers of members he was able to recruit. Other hate groups of later periods would imitate many of his methods of recruitment. He swept across Britain, giving speeches from balconies and signing up members. Secret messages were dropped and those who brought them to secret locations were signed up for the quasi-secret organization. Like all such groups, Gordon had a symbol for his society, in his case a blue cockade to be worn in the hat.

On Friday June 2, 1790, having gathered about him his ragtag army of 60,000, Lord Gordon set off for Parliament to present his petition for the repeal of the Catholic Relief Act. At first, Gordon seemed to have some control of his followers, but this disappeared when he was temporarily seized by the authorities. Left adrift without their leader, the band went on a rampage of pillage and fire aimed against Catholic churches and private dwellings. The army was called out and the rioters dispersed in the night. During Saturday, London was quiet and the authorities must have felt that they had seen the end of the troubles. But on Sunday night, hearing of the arrest of some of the leaders of Friday's rioting and hearing that Gordon's petition had been rejected by Parliament, the gangs started forth again, with new virulence.

The continued rioting lasted until June 7. Newgate, London's state of the art prison, was burned and the prisoners were set free. All of London's three other prisons were thrown open and destroyed. There were 450 fatalities during the Gordon riots. The Bank of England was laid under siege. Seventy-two private houses were burned. At the end, when the army had finally quelled the uprising, 135 rioters were tried for treason and 21 of these were hanged.

Lord George Gordon himself was arrested and imprisoned in the Tower of London. When the government felt it was safe, he was tried for high treason. Lord Gordon was defended by Thomas Erskine, 1st Baron Erskine (1750-1823) whose defense was brilliant. Gordon was found innocent on the ground that behind his actions there was no treasonous intent. Erskine's 1781 speech in defense of Gordon is looked on in the annals of English jurisprudence as the end of the doctrine of constructive treason.

In 1784, Lord Gordon espoused the cause of the Dutch in a dispute with the Holy Roman Emperor, Joseph II.. In this instance he was again seen as a champion of Protestantism.

We next come across Lord George in 1786, when the former head of the Protestant Associations was excommunicated by the archbishop of Canterbury for refusing to testify during an ecclesiastical suit. Perhaps here we see the first seed of Gordon's later conversion. Already Gordon had shown interest in the Hebrew language, which is not too strange in a Protestant zealot, as it is the language of the Bible. But about the same time, he established contact with Rabbi David Tevele Schiff of the Great Synagogue in Duke's Place, London and expressed his interest in conversion. The rabbi did not encourage the duke in his venture and the latter would have to look elsewhere for assistance in his religious quest.

In the following year, Lord George published a new pamphlet, in which he insulted the Queen of France, Marie Antoinette. He was arrested and charged with libel against the queen, the French ambassador, and English system of jurisprudence. This time Lord George was found guilty. But rather than face imprisonment, he escaped and fled to Holland. It is likely that it was during his brief stay in Holland, that Lord Gordon officially became a proselyte to the Jewish faith, undergoing circumcision and taking the Hebrew name Israel bar Abraham.

Expelled by the Dutch, Lord Gordon returned voluntarily to England and imprisonment in the restored Newgate prison. But now Lord Gordon was a Jew, following the laws of the religion with a vigor that did honor to the sincerity of his convictions. He would not willingly travel on the Sabbath. He adhered rigorously to the laws of *Kashrut*. He would not let a razor touch his face. In prison, given great leniency in the nature of his imprisonment through his family connections and wealth, he surrounded himself with a group of Polish Jews, so that he could always have a *minyan* on hand. He had two maidservants come in each day to cook and clean his roomy cell. One of these was Jewish. This gave rise, as the Jewish maid was very pretty, to rumors that Lord Gordon's interest in Judaism had arisen through a romance. However there exists no evidence what so ever that Gordon's relationship with this girl was anything but proper.

From this time, Lord Gordon had a long flowing beard, He always wore a large hat on his head, from which flowed down his long locks. Lord Gordon spent the next five years in prison. There he became one of the sites of the town. Everyone who was anyone came to see him, including two of the king's sons. His hospitality was open to everyone, Jew and Protestant alike. The only persons that he refused to entertain were Jews without beards. Though he was quick to point out that he was happy to welcome such, if they would allow their beards to grow back.

After five years in prison, having served his term, Lord George was returned to court, but as he was not able to provide securities that were

acceptable to the court for the fines that had been imposed upon him, he was returned to Newgate. Shortly after, he took ill, suffering from prison fever. He lingered for some days, surrounded by well wishers. Lord George Gordon died in Newgate on November 1, 1793; the words of the *shema* were on his lips at his death. He was forty-two years old, He had wished to be buried in a Jewish cemetery, but his family insisted on his burial in the family vault. The family, however, failed to mark the exact position of his grave and the exact site of his remains Is now unknown.

While he remained in prison, Lord Gordon was a favorite subject of artists, including painters and engravers. Paintings and engravings of the Jewish lord was a popular commodity on the market. But the Gordon family made a concerted effort to buy up all such portraits, as well as copies of Gordon's many pamphlets and pamphlets about Gordon. They then burnt all such material relating to their embarrassing relation. The result is that all such material in now very rare. This may also apply to tokens that depict Lord Gordon, as these pieces are certainly rarer than many of the contemporary private issues.

Lord George Gordon appeared as a major figure in Charles Dickens's 1841 novel *Barnaby Rudge, a Tale of the Riots of '80*. The novel uses the "No Popery Riots" as the background for its melodramatic and romantic twists and turns. Dickens portrays Lord Gordon as more a victim of the machinations of ruthless men around him, rather than an evil genius.

To others, such as Thomas Spence, Lord Gordon was seen as a prophet of revolution and a forerunner of social changes that would come in the future. To a contemporary reader this may seem strange, as the initial message of Lord Gordon's movements seems one of intolerance, particularly towards Catholics. But it should be remembered that at the end of the 18th century, Catholicism was still viewed by many as a bastion of power and reactionary beliefs. Lord Gordon supported the French Revolution and was in his entire personal dealings fanatic in regard to treating all men as equals. This last quirk was among those held as evidence, by his contemporaries, as proof against his sanity.



During his lifetime, there were tokens issued bearing the image and name of George Gordon. These tokens were so-called "evasions" or Bungtown

token farthings, forgeries meant to look like worn coins, with legends and images looking a lot like real coins, but different enough or blundered in such a way as to avoid punishment if the producer should be detected. The George Gordon evasion is listed in James Atkins's *The Tradesmen Tokens of the Eighteenth Century* (London, 1892) as number 454. The obverse shows the bearded head of Gordon facing left, wearing a laurel wreath. The legend reads GEORGE V GORDON. The reverse shows a crowned shield and PEACE PLENTY. The short beard on the portrait would seem to indicate that this token was issued shortly after Gordon's conversion, somewhere around 1787.



Following his death, Lord Gordon was subject of a series of beautiful halfpenny sized tokens issued by the English medallist Thomas Spence, an early social revolutionary and a friend of Thomas Paine. The series may be divided into two major groups. The first group of these copper tokens shows Gordon in large hat and long beard facing to the left. The obverse has no inscription. The reverse reads LORD GEORGE, GORDON 1780. Despite the date, these pieces could not have been issued in 1780, as Lord Gordon had at that date not yet grown his beard, nor did he wear his large hat. As the portrait on these pieces is identical to the second group, lacking only the inscription, there is little doubt that they were issued at the same time. This type is listed in Dalton and Hammer's *The Provincial Token-Coinage of the 18th Century* (Bristol, 1910) as number 782. The second group has the following inscription around Lord Gordon on the obverse- LD GEO GORDON DIED IN NEWGATE NOV 1 1793. There exist 8 different reverses for these pieces, with various allegorical designs and revolutionary slogans. None of the designs or slogans relates directly to Lord Gordon himself. These pieces are listed in Dalton and Hammer as 774 to 781.

All of the type 1 tokens and some of the type 2 tokens bear on their edge the inscription SPENCE DEALER IN COINS LONDON. Those examples of type 2 that do not have this edge inscription have a plain edge.

Lord Gordon's reputation in his own lifetime was one of a crank, and, even, a dangerous crank. His embracing of the Jewish religion was seen as a symptom of his mental instability. But a careful examination of his writings and his life, reveal, rather, a deeply religious man in search of truth and equity for all men. The riot that he inadvertently caused was one of the worst civic disturbances in the history of England and for this he is remembered. But his Judaism has also served to keep alive his memory. His conversion was unprecedented and it certainly did not set off a wave of conversion among the English nobility. Nevertheless, it did create the idea of the possibility of a Jewish aristocrat and, perhaps, paved the way for such later figures as the Lords Rothschild and Beaconsfield.



Lord George Gordon After Conversion to Judaism.
(From a drawing by Polack.)

THE SABBATH BRIDE

Consecrating one day of the week for rest was intended to uplift man to a more spiritual existence and remove him from the toil and concerns of daily life. The Sabbath unites Jews everywhere and draws together members of every Jewish community. This special day is characterized by festivity and family. Rest from work is absolute and applies to one's servants and even to animals: "...but the seventh day is the Sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates" (*Exodus 20:10*). On Sabbath eve, the women light and bless the candles. The festive meal is accompanied by prayer and song.

The Personification of the Sabbath as bride is one of the most popular and enduring of feminine images in Jewish tradition. An early Midrash makes the Sabbath the mate of *Kenneset Yisrael*, the Community of Israel. "Rabbi Shim'on ben Yohai said: The Sabbath said before God, "Master of the universe, each day has its mate but I have none. Why?" The Holy One, blessed is He, answered her, "The Community of Israel is your mate," and when Israel stood before Mount Sinai, the Holy One, blessed is He, said to them, "Remember what I told the Sabbath: the Community of Israel is your mate. Therefore Remember the Sabbath day to keep it holy." (*Gen. R. 11: 18*)

Even in talmudic times there was a developing ritual that extended and elaborated this metaphor, as indicated in the following passage. The sages quoted lived in the third and fourth centuries C.E.: Rabbi Hanina would say on the eve of the Sabbath, "Let us go out to meet the bride, the queen."

Rabbi Yanai used to adorn himself and say, "Come O bride! Come, O bride!" (*Shab. 119a; B.K. 32 a,b*)

Because the Sabbath day reenacts a cosmic event, the culmination of the creation of the universe, every Sabbath reproduces the first Sabbath. Thus, Sabbath is a bride, always new, always virgin, and the sacred marriage is celebrated anew each week.

In the rabbinic texts it would appear that the Sabbath is queen over the week, preeminent among days. The kabbalists, however, endow her with a royal bridegroom. She becomes identified with the *Shekhinah*, the feminine aspect of the deity, and mated with God the king. The kabbalist Rabbi Isaac Luria and his followers in sixteenth-century Safed dramatized this divine wedding in the ritual of *Kabbolat Shabbat*, the Reception of the Sabbath. Dressed in white, they would make a wedding procession to the fields singing hymns to welcome the Sabbath.

The most famous hymn is *Lekha, Dodi* (Come, My Beloved), written by Solomon Alkabetz. At its climactic last stanza worshippers today still turn toward the door and bow to the entering queen:

*Come in peace, crown of God,
Come with joy and cheerfulness
Amidst the faithful of the chosen people,
Come, O bride! Come, O bride!*

Some kabbalists balanced the ritual of welcoming the Sabbath with a celebration at the end of the Sabbath known as *Melaveh Molka*, the Escorting Out of the Queen, its theme is the hope for the coming of the King Messiah, the final union of the male and female principles, which now unite only on the Sabbath, and the establishment of messianic time "which will be all Sabbath and rest in life everlasting". (*Mishnah, Tamid* 7:4)

The Sabbath - State Medal issued in 1990-5751



Obverse: The Hebrew inscription "Shabbat Shalom" surrounded by symbols of the Sabbath: two lit candles, a kiddush cup, and the Chalia, a braided bread. In the lower margin, the words "shabbath shalom".

Reverse: A gateway formed by two candles and the word "Shabbat" in Hebrew letters between them, signifying the entrance of the Sabbath. Concentric rings emanating from the candles symbolize the six secular days of the week. The Tablets of the Law in the background. The Hebrew words "remember the Sabbath and keep it holy".



The Last Romantic Zionist Gentile by Dr. Yoav Tenenbaum



About fifty years ago World War II came to an end, and Winston Churchill's Conservative Government lost heavily in the polls. Forty years ago Winston Churchill resigned after having served for the second time as Prime Minister. And thirty years ago Winston Churchill died.

Much has been written on Churchill's attitude towards the Jews and the Zionist movement prior to the establishment of the State of Israel. He strenuously opposed restrictive legislation on immigration into England, mainly affecting Jews, 1904-5; supported the Saturday Closing and Sunday Opening Bills; and fought for specific Jewish educational rights. As early as 1908, he expressed his "full sympathy with the historical aspirations of the Jews" to restore "a center of racial and political integrity" in Palestine. As colonial secretary, he virtually cut off Transjordan from the Palestine Mandated territory (1921), and in the Churchill WHITE PAPER (1922) formulated what he believed would remain the basis of Anglo-Jewish cooperation.

His subsequent attacks against the Measures proposed in the Passfield White Paper of 1939 were based on the premise that they constituted a breach of an agreed policy expressed in his White Paper. Under his premiership during World War II, Britain maintained her respective policy in Palestine, but his Memoirs reveal that while concentrating single-mindedly on winning the war and wishing to avoid disagreement with his colleagues, he maintained his pro-Jewish attitude throughout. He was one of the first in Britain to insist on recognition of the State of Israel.

But not much is widely known on Churchill's attitude towards Zionism and the State of Israel after 1948. Churchill's attitude toward Zionism remained as passionate and as explicit following his return to 10 Downing Street in 1951. Now, however, with the State of Israel firmly in place, the images he entertained became perhaps more vivid, more colorful, and as ever imbued with historical resonance.

Thus, in June 1954, Churchill stated to journalists in the United States that "I am a Zionist, let me make that clear. I was one of the original ones after the Balfour Declaration and I have worked faithfully for it." This was merely the introduction. He went on: "I think it is a most wonderful thing that this community should have established itself so effectively, turning the desert into fertile gardens and thriving townships and should have afforded refuge to millions of their co-religionists who suffered so fearfully under

Hitler, and not only under Hitler, persecution. I think it is a wonderful thing." In a conversation with Israel's Ambassador in London, Eliyahu Elath, Churchill referred to Israel's population as "the sons of the prophets dwelling in Zion."

Churchill's attitude toward Zionism and the State of Israel was distinctively positive, the images he entertained bordering on the romantic. In this respect, Churchill had no equal among British politicians and officials in the first half of the 1950s. Almost on any question pertaining to Israel, Churchill's rhetoric, more than any other decision-maker or official, was distinctively pro-Israel, reflecting, beyond political considerations and a pure judgment of principle, an emotional attachment to that country and the case it presented.

Thus, on the Suez Canal blockade by Egypt against Israel, Churchill made it clear to the Foreign Office that "I do not mind it being known here or in Cairo that I am on the side of Israel and her ill-treatment by the Egyptians." On the fate of Jerusalem, Churchill urged Evelyn Shuckburgh, Assistant Under-Secretary at the Foreign Office, "you ought to let the Jews have Jerusalem; it is they who made it famous." Churchill argued that there was no better army in the Middle East than the IDF, and wished to rely on Israel rather than the Arab states in setting up a regional system of defence against the Soviet Union. He insisted that Israel should be supplied with more jet aircraft than either the defence establishment or the Foreign Office wished. He went on to stress his point by telling his Foreign Secretary, Anthony Eden, that "To me the greatest issue in this part of the world is not deserting Israel."

In this context, he warned Eden against following in the footsteps of one of his predecessors. "Ernest Bevin, being temperamentally anti-Semitic, made the first mistake of backing Egypt against Israel. I hope... that we both equally condemn the Bevinite anti-Semitic policy." Churchill was in favour of Israel joining the Commonwealth. "Do not put that out of your mind," he said to Shuckburgh, "It would be a wonderful thing. So many people want to leave us; it might be the turning of the tide."

Churchill was Israel's best friend. And as a friend his attitude was shaped by sentiment as much as by pragmatic considerations. He was emotionally attached to Israel and its people, and his stance was a corollary of this. His oft-repeated, self-declared Zionist sympathies, his emotional attachment to the Jewish people and their restored sovereign entity, permeated his attitude toward Israel and the Arab-Israeli dispute. He was perhaps the last romantic Zionist Gentile. Or perhaps the last romantic Zionist.

What Do They Say About Israel's Commemorative Coins?

Dr. Arye Kindler, retired longtime director of Kadman Monetary Museum

"From the artistic point of view they are among the most beautiful in the world. Also, they are rich in variety: Hannuka, anniversaries, actuality, etc. The motif of Jerusalem provokes intense world-wide interest and it is imperative to use this motif as symbol of United Jerusalem under Israeli sovereignty. On the other hand, it is advisable to issue less series and less coins so that the collectors could afford to acquire all issues, lest they cease their collection if the cost becomes prohibitive."

Mr. Chris van Draanen, Mintmaster, De Nederlandse Munt NV., Utrecht

"The designs of Israeli coins are modern and mostly simple to understand. You are able to recognize the coins among several other ones of foreign countries. The message is clear. It is a pity that the majority of coin collectors like conservative designs. We have the same problem with some innovative designs of Dutch commemorative coins where the sales are lower than wished. Beside the design the attractivity of a coin is based on the story behind it. The collector of coins is busy discovering the world and he is prepared to learn. So tell the story behind the coin."

Mr. Eli Kretchmer, proprietor, S. Kretchmer and Sons, metal handicraft

"There is no deep rooted awareness in Israel of collecting coins and medals. Although impressive and magnificent designs are issued, the mintages are decreasing along the years. The Israeli collector, contrary to the American collector, is more focused on the investment prospects than in collection as a hobby. Maybe if less coins and medals are issued, the willingness to collect is animated as the investment aspect looks ameliorated."

Mr. Kenneth Bressett, past president: American Numismatic Association

"I believe that the Israeli commemorative coins are well designed, of good quality, in perfect finish and very interesting. Yet, their prices are fairly high and they are not incurred to keep their value in the second-hand markets. It looks to me that American collectors are not interested in the motifs and historical events depicted on Israeli commemorative coins due to the differences in culture."

The above quotations are taken from interviews conducted by Shmuel Aviezer, and published in the Israeli numismatic quarterly "The Currency" in the years 1996-1999.

The Kotel Ma'aravi

The section of the western supporting wall of the Temple Mount which has remained intact since the destruction of the Second Temple (70 C.E.) is called the *Kotel Ma'aravi*, the Wailing or Western Wall. It became the most hallowed spot in Jewish religious and national consciousness and tradition by virtue of its proximity to the Western Wall of the Holy of Holies in the Temple, from which, according to numerous sources, the Divine Presence never departed. It became a center for mourning over the destruction of the Temple where it became known in European languages as the "Wailing Wall."

Most of the Western Wall of the Temple Mount, which was about 1,580 ft. long, is hidden by the buildings adjoining it. The accessible portion of the Wall was (until June 1967) no longer than 91 ft. from the Mahkama building on the north to the Prophet's Gate (Barclay's Gate below the Moghrabis' Gate) on the south. In front of it ran a stone-paved alley no wider than 10 ft. bordered on its western side by a slum area, the Moghrabi Quarter, established in the 14th century. The Wall above ground consisted of 24 rows (layers) of stones of different dressing and decreasing size and age, reaching a total height of 58 ft., with 19 ft. above the level of the Temple Mount. In 1867 excavations revealed that 19 more rows lay buried underground, the lowest being sunk into the natural rock of the Tyropoeon Valley.



In 1968 the ground in front of the Wall was excavated to reveal two of the buried rows of stone, and the Wall then consisted of seven layers of huge, marginally dressed ("Herodian") stones from the Second Temple,

above which are four layers of smaller, plainly dressed stones from the Roman (possibly Hadrianic-second century C.E.) or Byzantine periods. The upper stones were constructed from the Arab period (seventh century) onward, but are probably Mamluk.



Jewish travelers over the centuries used to marvel at the immense dimensions of the lower stones-average height 3 1/4 ft., and length 10 ft., but some as long as 39 ft. and weighing over 100 tons - and believed they were part of Solomon's Temple. They were probably quarried at the Cave of Zedekiah (near the Damascus Gate). In order to withstand the soil pressure of the filling behind the Wall, the rows were laid in a terraced manner, each row being set back a few inches relative to the one beneath it. The Wall thus slants slightly eastward. This factor, the weight of the stones, and the accuracy of the cutting accounts for the unusual stability of the Wall, which, though built without mortar, withstood repeated earthquakes over the centuries.

Since 135 C.E. (the failure of the Bar Kokhba revolt), the prayers of Israel both in Erez Israel and throughout the Diaspora were directed toward the site of the destroyed Temple. The Temple itself, as well as all the structures on the Temple Mount, were completely effaced, and thus the walls, the only remnants of the Temple Mount, became endeared to the Jews. It cannot be determined with certainty from what point prayers were offered just at this particular section of the Western Wall. Midrashic sources speak of "the Western Wall of the Temple" or of "the Western Gate," from which the Divine Presence never moves, which was not destroyed and never will be destroyed (Ex. R. 2:2; Num. R. 11:2, etc.). It seems probable, however, that the rabbis were referring to the Western Wall of the Holy of Holies and that its indestructibility is symbolic rather than actual, since that wall was in fact destroyed.

The notion of the ever-present *Shekhinah* therefore became associated with the Western Wall (of the Temple Mount). Sources about the Jews in Jerusalem up to the 16th century note their attachment to the site of the

Holy Place, but the Western Wall is not referred to specifically. In the geonic period the place of assembly and prayer of Jews was on the Mount of Olives. The scroll of Ahimaaz (11th century) mentions "a synagogue by the side of the Western Wall." Benjamin of Tudela (12th century) mentions the Western Wall, together with "the Mercy Gate" (which is in the eastern wall of the Temple Mount).

The Western Wall became a permanent feature in Jewish tradition about 1520, either as a result of the immigration of the Spanish exiles or in the wake of the Turkish conquest of 1518. Thenceforth all literary sources describe it as a place of assembly and prayer for Jews. According to a tradition, it was the sultan Selim the conqueror of Jerusalem who recovered the Wall from underneath the dung heap which was hiding it and granted permission to the Jews to hold prayers there.

No Muslim sources about Jerusalem bear any evidence of Arab interest in the Western Wall. The nearby area became Muslim religious property at the end of the 12th century, and from 1320 there is mention of the Moghrabi Quarter established there. Nevertheless, Jews were able to hold their prayers at the Wall undisturbed.

With the expansion of the Jewish population in Erez Israel from the beginning of the 19th century onward, and with the increase in visitors, the popularity of the Western Wall grew among Jews. Its image began to appear in Jewish folkloristic art, upon ritual articles, seals, and title pages and later also in modern art drawings. It also became a subject of literary creation.

The 19th century also saw the beginning of the archaeological study of the Western Wall north and south of the open prayer spot. In 1838 Robinson discovered the arch since named after him, and in the 1850s Barclay laid bare the ancient gate (now in the corner of the women's section). In 1865 Wilson described the bridge discovered by Tobler in the 1830s. In 1867 Sir Charles Warren sank shafts to reveal the full height of the wall.

During the 19th century attempts were made on behalf of the Jewish community in connection with the Wall. In the 1850s Hakham Abdullah of Bombay failed in his efforts to buy the Wall. Sir Moses Montefiore tried in vain to obtain permission for placing benches or for installing a protection against rain there. Permission to pave the street was, however, granted. Occasionally a table for the reading of the Torah was placed near the Wall, but had to be soon removed at the demands of the Muslim religious authorities.

In 1887 Baron Rothschild offered to buy the whole Moghrabi Quarter, and have it demolished. He proposed to the government that for the funds

received the Waqf should obtain other lands and resettle there the residents evacuated from the Moghrabi Quarter. Although negotiations had reached an advanced stage the plan never materialized for reasons not properly clarified to the present day. It is probable that objections were raised not only on the part of the Waqf, but also on the part of the rabbis and communal leaders of the Sephardi community on whose full cooperation Rothschild made conditional his handling of this delicate matter. It appears that certain rabbis observed that the conditions laid down for the designated Jewish sacred trust (*hekdesb*) would convert the area into a public domain with regard to carrying on the Sabbath and thus create *halakhic* difficulties.

Shortly before World War I, a further attempt to purchase the area of the Western Wall was made by the Anglo-Palestine Bank. These negotiations were interrupted by the outbreak of the war. In 1912 the Turkish authorities ordered the removal of a partition between men and women, benches, a glass cupboard for candles, a table for reading the Torah.

After the Balfour Declaration and the British Mandate had given the Jews a recognized national status in Erez Israel, they began to add national significance to the traditional religious significance of the Western Wall. The Arab mufti incited his community against the Zionists (who, he claimed, intended to seize control of the Wall) by proclaiming it a sacred Muslim site which he named after the legendary horse "Al-Burak," upon which Mohammed is supposed to have ridden to Jerusalem and which he allegedly tied to this wall during his visit.

Many inter communal conflicts about the Western Wall occurred in the 1920s. In order to antagonize the Jews the mufti ordered the opening of a gate at the southern end of the street thus converting it into a thoroughfare for passersby and animals. In addition the Muslims deliberately held loud ceremonies in the vicinity. They also complained again about the placing of accessories of worship near the Wall, and a partition (between men and women) was forcibly removed—by the British police—on the Day of Atonement 1928.

In August 1929 an instigated Muslim crowd rioted among the worshipers and destroyed ritual objects and, following the excitement and unrest this created, murderous riots broke out a few days later. The British set up a committee of inquiry and consequently an international committee (consisting of a Swede, a Swiss, and a Dutchman) was appointed by the League of Nations to resolve "the problem of the Wall." It conducted in Jerusalem, in the summer of 1930, "the trial of the Wall." and came to three main conclusions:

the Muslims had absolute ownership of the Wall;

the Jews had the uncontested right to worship and to place seats in the street; and the Jews were not to blow the shofar there.

The Arabs objected. The Jews accepted, except for the prohibition to blow the *shofar* which was considered a searing humiliation. Indeed, each year nationalist youths would blow the *shofar* near the Wall at the termination of the Day of Atonement, which would always lead to the intervention of the British police.

From December 1947, after bloody incidents with the Arabs, Jews were no longer able to approach the Western Wall and after the capitulation of the Jewish Quarter, of the Old City, in May 1948, Jews were prevented for 19 years from even looking at the Wall from afar. The paragraph in the cease-fire agreement granting freedom of access to the holy places was not kept by the Jordanians.

The Wall was liberated on the third day of the Six-Day War (June 7, 1967) by Israel's parachutists breaking through the "bloody gate," which the mufti had opened. The Moghrabi Quarter was immediately demolished and on the first day of *Shavuot*, one-quarter of a million Jews swarmed to the place. Subsequently the buildings placed against the Wall in its continuation southward were removed. The entire cleared area in front of the Western Wall was leveled and converted into a large paved open space. The lower square near the Wall is the prayer area, where one may find people praying or studying, either singly or in groups, day and night throughout the year. The excavations made by Warren in 1867, north of the Wall beneath the Muslim structures, have been renewed and extended. They have already uncovered the continuation of the Wall northward beyond Wilson's bridge. To the south, too, archaeological excavations are being conducted and the fully impressive extent of the Wall is being progressively revealed.

The Wall has been pictured on some of Israel's Coins and Medals, and on seals of many religious organizations. They are used to illustrate this article.



History of Warsaw's Contributions Levied by the German Occupation Authority During World War II

by Tomasz Sluszkiewicz, I.B.N.S. #3946

A contribution is a monetary penalty to be paid by civilians to the Occupied Authority. The city of Warsaw has a long history of such experiences. It started in 1656 by the Swedish Army; then in 1709 King August II levied a city for supporting King Stanislaw Leszczynski. Extensive contributions were laid by the German Occupied Authority during World War II. The first one forced on the Jewish population was in October, the second in November 1939. Both were paid by Warsaw's Jewish Community.

The three contributions laid on the Polish inhabitants of Warsaw were obligatory; on payment each person received a contribution certificate. It was a receipt for the fine paid; however, they looked similar to emergency money.



The contribution 1.000.000 zł, October 31, 1942

Below is a short history of the incidents which most probably caused contributions to be levied.

October 8, 1942, seven AK (Home Army) sapper's patrols blew up all railways around Warsaw and derailed several trains.

October 15, 1942, Germans executed 39 Poles and hung 50 "hostages" all over the city.

October 24, 1942, in revenge, GL (Peoples Guard) threw hand-grenades at the local German "Cafe Club" and restaurant in the main railroad station. In the middle of October, 1942, underground resistance groups posted an imitation of the original German poster, signed by the chief of General Government propaganda Ohlenbus: "Recently certain prank individuals, on the basis of political motives, have tried to influence the inhabitants of Warsaw to boycott cinema theatres. Those pranks have gone so far, that hundreds of cases of destruction of the clothes of cinema lovers, by

pouring on them caustic liquids or even by burning innocent spectators have been reported by police. And how many such accidents were not reported to the police? These and similar hooligan's activities (like beating), have a powerful influence on poor attendance in cinemas. It should be explained that all cinemas in GG are owned by GG Propaganda Office, all profit is transferred to support the German Army, bleeding for a long time for the welfare of the New Europe. The German Army constantly needs new equipment and the money earned in cinemas is used for it. Warsaw's civilians, your money spent in cinemas is contributing to establish a new order in Europe. The German Army makes an appeal to all people in GG; Help us! Give your money for new German weapons! All should visit cinemas!"

On October 27, 1942, an order by Governor Fischer to levy a contribution on "the Polish inhabitants of the city Warsaw in the amount of 1,000,000 zl (as punishment for criminal attempts using "hydrochloric acid"" was posted. On the same day, Fischer wrote to the Government of GG: "recently, public safety on Warsaw's streets has been permanently threaten by hydrochloric acid attacks by Polish fanatics on German soldiers and civilians. Polish elements pour hydrochloric acid on German passersby after dark, causing destruction of their clothing. Wermacht itself reported over 100 of these incidents. Many employees of the District Offices had large losses also, because buying new winter coats of the same quality is not possible."

October 28, 1942, several dozen Poles were executed by Germans.

January 18, 1943, the ZOB (Jewish Fighting Organization) appealed to fight and defend against the German Police in the Warsaw Ghetto.

January 23, 1943, an unsuccessful attempt was made to burn the Arbeistamp (Employment Office) data by group "Plan.."

February 2, 1943, 19 Poles were executed by Germans

February 4, 1943 Germans communicated the capitulation of their VI Army to the Russian at Stalingrad. Graffiti on the walls of the city read: "kaput" and "1918"

February 6, 1943, Germans discovered the underground printer "Szaniec" and destroyed it after a few hours of fighting.

February 12, 1943, 70 Poles were executed by the Germans.

February 12, 1943, Chief of SS and Police Ferdynand von Sammern-Franke announced a levy in the amount of 10.000.000 zl "because of many attacks on German men and women, in the last week by armed bandits." The contribution was, in half, a levy on the property owners; the rest was in the form of a payment of 5 zl from every adult having food ration cards.

651476 Zł. 5.—

**ŚWIADECTWO WYKONANIA
OBOWIĄZKU KONTRYBUCYJNEGO**

Posiadacz niniejszego wpłacił stosownie do wezwania mego z dnia 19 lutego 1943 r. jako udział swój w grzywnie zł. 10.000.000 nałożonej na ludność polską Warszawy zarządzeniem władz niemieckich z dnia 10 lutego 1943 roku, sumę:

Zł. 5 (pięć)

co niniejszym stwierdzam.

KOMISARYCZNY BURMISTRZ
MIASTA WARSZAWY

[Signature]

Warszawa, luty—marzec 1943 r.

The contribution of 10.000.000 zł, February 10, 1943

February 1, 1944, detachment AK "Pegaz," successfully assassinated General Franz Kutchera, chief of SS and Police in Warsaw District, who was responsible for mass crimes. Four members of AK "Pegaz" died; surrounded by Germans. K.Scott and Z.Gesicki, and few a days later B. Pietraszewicz and M. Senger died of their wounds.

February 1, 1944, detachment AK "Kedyw" killed Lubbert, the chief of Arbeitsamt GG (employment office).

February 1, 1944, detachment AK "Mokotow" killed Dr. Eitner, Executor Commissioner of Jewish Properties.

February 2, 1944, German announcement: "because the population was obliged to fight criminal elements and didn't do their duty, we will levy a contribution in the amount of 100.000.000 zł on the inhabitants of Warsaw, all Polish restaurants will remain closed until further notice, and from 7 p.m. to 5 a.m. a curfew will be in effect."

667604 Zł. 30.—

**ŚWIADECTWO WYKONANIA
OBOWIĄZKU KONTRYBUCYJNEGO**

P.

wpłacił stosownie do wezwania mego z dnia 5 lutego 1944 r. jako udział swój w kontrybucji zł. 100 000 000.— nałożonej na ludność polską miasta Warszawy i bliższej okolicy zarządzeniem władz niemieckich z dnia 2 lutego 1944 r. sumę

Zł. 30.— (trzydzieści)

co niniejszym stwierdzam.

KOMISARYCZNY BURMISTRZ
MIASTA WARSZAWY

[Signature]

Warszawa, luty 1944 r.

Data i pieczęć instytucji dokonającej

The contribution of 100.000.000 zł, February 2, 1944

It should be noted that in a response to each act of sabotage, the Germans also executed innocent Polish citizens. As an example:

January 15, 1944, around 300 Poles were executed by the Germans

January 21, 1944, 30 Poles were executed by the Germans

January 24, 1944, 77 Poles were executed by the Germans

January 25, 1944, 38 Poles were executed by the Germans

January 28, 1944, around 200 Poles were executed by the Germans

January 31, 1944, 47 Poles were executed by the Germans

Certificates of contribution were issued by the Polish Municipal Administration of Warsaw and signed by Julian Kulski, Commissioner President (Mayor) of the city of Warsaw. The text contains the information that the owner of this certificate paid a certain contribution levied on Polish inhabitants of city of Warsaw according to German orders. Before the war Julian Kulski was the vice-president of the city. This is a record of the all other Warsaw mayors during the war:

Jan Okolo-Kulak, vice-president, killed September 25, 1939, in the city hall during a bomb attack.

Jan Pohoski, vice-president, arrested in March 1940, executed by the Germans, June 21, 1940

Stefan Starzynski, president, arrested on October 26, 1939, executed by the Germans, October 21, 1940.

References

1. W. Bartoszewski 1859 dni Warszawy Znak 1984
2. Encyklopedia Historii Gospodarczej Polski Wiedza Powszechna 1981
3. N. Davies Gods Playground, a History of Poland Oxford University Press 1981

The author welcomes hearing from anyone who may have any additional information regarding this subject. Please send any correspondence to P.O. Box 54521, Middlegate Postal Burnaby, B.C., Canada V5E 4J6 or e-mail: ats@atsnotes.com.....web site <http://www.atsnotes.com>

HEBRON
from **Ahavat Israel**
<http://www.ahavat-israel.com>

Hebron, located 32 km. south of Jerusalem in the Judean hills, is the site of the oldest Jewish community in the world, which dates back to Biblical times. It was one of the first places where the Patriarch Abraham resided after his arrival in Canaan. King David was anointed in Hebron, where he reigned for seven years. One thousand years later, during the first Jewish revolt against the Romans, the city was the scene of extensive fighting.

Jews lived in Hebron almost continuously throughout the Byzantine, Arab, Mameluke, and Ottoman periods. It was only in 1929 - as a result of a murderous Arab pogrom in which 67 Jews were murdered and the remainder were forced to flee - that the city became temporarily "free" of Jews. After the 1967 Six-Day War, the Jewish community of Hebron was reestablished. It has grown to include a range of religious and educational institutions.

Hebron contains many sites of Jewish religious and historical significance, in addition to the Tomb of the Patriarchs. These include the Tombs of Othniel Ben Kenaz, the first Judge of Israel (Judges 3:9-11); Avner Ben Ner, general and confidante to Kings Saul and David; and Ruth and Jesse, great-grandmother and father of King David. Victims of the 1929 pogrom, as well as prominent rabbinical sages and community figures, are buried in Hebron's ancient Jewish cemetery.

The Cave of Machpelah is the world's most ancient Jewish site and the second holiest place for the Jewish people, after the Temple Mount in Jerusalem. The Book of Genesis relates the cave and the adjoining field were purchased, at full market price, by Abraham some 3700 years ago. Abraham, Isaac, Jacob, Rebecca, and Leah are all later buried in the same Cave of Machpelah. These are considered the Patriarchs and Matriarchs of the Jewish People, and - according to a Jewish tradition - Adam and Eve are also buried there. The only one who is missing is Rachel, who was buried near Bethlehem where she died in childbirth.

The double cave, a mystery of thousands of years, was uncovered several years ago beneath the massive building, revealing artifacts from the Early Israelite Period (some 30 centuries ago). The structure was built during the Second Temple Period (about two thousand years ago) by Herod, King of Judea, providing a place for gatherings and Jewish prayers at the graves of the Patriarchs.

This uniquely impressive building is the only one that stands intact and still fulfills its original function after thousands of years. Foreign conquer-

ors and invaders used the site for their own purposes, depending on their religious orientation: the Byzantines and Crusaders transformed it into a church and the Muslims rendered it a mosque. About 700 years ago, the Muslim Mamelukes conquered Hebron, declared the structure a mosque and forbade entry to Jews, who were not allowed past the seventh step on a staircase outside the building.

Upon the liberation of Hebron in 1967, the Chief Rabbi of the Israel Defense Forces, the late Major-General Rabbi Shlomo Goren, was the first Jew to enter the Cave of Machpelah. Since then, Jews have been struggling to regain their prayer rights at the site, still run by the Muslim Waqf (Religious Trust) that took control during the Arab conquest. Many restrictions are imposed on Jewish prayers and customs at the Tomb of the Patriarchs despite the site's significance, primacy and sanctity in Jewish heritage and history.

Over 300,000 people visit Ma'arat HaMachpelah annually. The structure is divided into three rooms: *Ohel Avraham*, *Ohel Yitzhak*, and *Ohel Ya'akov*. Presently Jews have no access to *Ohel Yitzhak*, the largest room, with the exception of 10 days a year.

Hebron is mentioned 87 times in the Bible, and is the world's oldest Jewish community. Joshua assigned Hebron to Caleb from the tribe of Judah (Joshua 14:13-14), who subsequently led his tribe in conquering the city and its environs (Judges 1:1-20). As Joshua 14:15 notes, "the former name of Hebron was *Kiryat Arba*..."

In 1540, Jewish exiles from Spain acquired the site of the "Court of the Jews" and built the Avraham Avinu ("Abraham Our Father") synagogue. One year - according to local legend - when the requisite quorum for prayer was lacking, the Patriarch Abraham himself appeared to complete the quorum; hence, the name of the synagogue.

In 1870, a wealthy Turkish Jew, Haim Yisrael Romano, moved to Hebron and purchased a plot of land upon which his family built a large residence and guest house, which came to be called *Beit Romano*. The building later housed a synagogue and served as a *yeshiva*.

In 1893, the building later known as *Beit Hadassah* was built by the Hebron Jewish community as a clinic, and a second floor was added in 1909. The American Zionist Hadassah organization contributed the salaries of the clinic's medical staff, who served both the city's Jewish and Arab populations.

In 1925, Rabbi Mordechai Epstein established a new yeshiva, and by 1929, the population had risen to 700 again. On August 23, 1929, local Arabs devastated the Jewish community by perpetrating a vicious, large-scale, organized, pogrom. According to the Encyclopedia Judaica:

"The assault was well planned and its aim was well defined: the elimination of the Jewish settlement of Hebron. The rioters did not spare women, children, or the aged; the British gave passive assent. Sixty-seven were killed, 60 wounded, the community was destroyed, synagogues razed, and Torah scrolls burned." A total of 59 of the 67 victims were buried in a common grave in the Jewish cemetery (including 23 who had been murdered in one house alone, and then dismembered), and the surviving Jews fled to Jerusalem.

However, in 1931, 31 Jewish families returned to Hebron and reestablished the community. This effort was short-lived, and in April 1936, fearing another massacre, the British authorities evacuated the community.

Following the creation of the State of Israel in 1948, and the invasion by Arab armies, Hebron was captured and occupied by the Jordanian Arab Legion. During the Jordanian occupation, which lasted until 1967, Jews were not permitted to live in the city, nor -- despite the Armistice Agreement -- to visit or pray at the Jewish holy sites in the city. Additionally, the Jordanian authorities and local residents undertook a systematic campaign to eliminate any evidence of the Jewish presence in the city. They razed the Jewish Quarter, desecrated the Jewish cemetery and built an animal pen on the ruins of the *Avraham Avinu* synagogue.

The Reestablished Jewish community in Israel returned to Hebron in 1967. The old Jewish Quarter had been destroyed and the cemetery was devastated. Since 1968, the reestablished Jewish community in Hebron itself has been linked to the nearby community of *Kiryat Arba*.

On April 4, 1968, a group of Jews registered at the Park Hotel in the city. The next day they announced that they had come to reestablish Hebron's Jewish community. The actions sparked a nationwide debate and drew support from across the political spectrum. After an initial period of deliberation, Prime Minister Levi Eshkol's Labor-led government decided to temporarily move the group into a nearby IDF compound, while a new community -- to be called *Kiryat Arba* -- was built adjacent to Hebron. The first 105 housing units were ready in the autumn of 1972. Today, *Kiryat Arba* has over 6,000 residents.

The Jewish community in Hebron itself was reestablished permanently in April 1979, when a group of Jews from Kiryat Arba moved into *Beit Hadassah*. Following a deadly terrorist attack in May 1980 in which six Jews returning from prayers at the Tomb of the Patriarchs were murdered, and 20 wounded, Prime Minister Menachem Begin's Likud-led government agreed to refurbish *Beit Hadassah*, and to permit Jews to move into the adjacent *Beit Chason* and *Beit Schneerson*, in the old Jewish Quarter. An additional floor was built on *Beit Hadassah*, and 11 families moved in

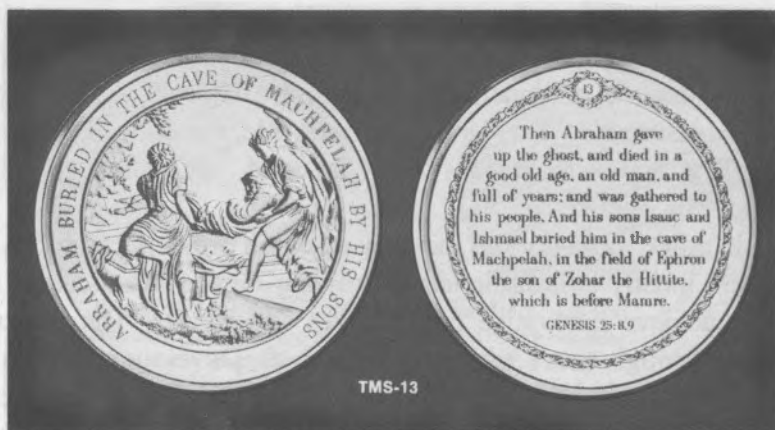
during 1986. Since 1980, other Jewish properties and buildings in Hebron have been refurbished and rebuilt. Today, over 500 Jews live in Hebron.

For some unexplained reason, the Israel Government Coins and Medals Corporation has chosen not to issue any medals concerning Hebron or the Cave of Machpelah. This seems strange to your editor, since Hebron is known as one of the four Jewish Holy Cities.

In 1830, Sir Edward Thomason, a deeply religious Christian, produced a series of 60 Biblical medals, based on paintings by the early masters. He engaged a group of fine die cutters and sent them to the countries where these works of art were displayed. For the reverse side, the pertinent passage from the Bible in relation to the obverse was painstakingly lettered. These original medals, struck in German Silver, were primarily presented to heads of various governments.

Right after the end of the Second World War, your editor purchased a set, liberated from a dukedom in the Pyrenees mountains by a returning U.S. soldier. This set was exhibited many times at various coin conventions in the New York area many years ago. The set subsequently was donated to the Kadman Numismatic Museum in Tel-Aviv, where it can be seen on request. It is housed in the original oak cabinet, with the 60 medals resting in trays.

In 1970, the Franklin Mint reproduced this Medallic Bible series. Medal #13 depicting Abraham buried in the Cave of Machpelah is illustrated.



The Technion

from **Ahavat Israel**
<http://www.ahavat-israel.com>

The smallest microsatellite of its kind at the lowest cost with the lowest power consumption... Miniature electronic circuits that assemble themselves with the help of DNA... Giant towers using the conditions in the desert to produce energy and desalinated water... Implanted biological systems to monitor disease and provide medication in exact dosage... Cancer fighting virus... "Virtual supercomputers" - These are a few of the cutting-edge projects being investigated at the Technion - Israel Institute of Technology.

Established before the state, the Technion, Israel's oldest university, will celebrate its 75th anniversary in 1999. For more than seven decades, its researchers and its more than 45,000 graduates have been at the forefront of Israel's technological advance. Israel's primary source of trained engineers and scientists and its most comprehensive academic center for science, technology, and applied research, the Technion is one of the few such institutions with a medical school.

"The Technion led Israel's high-tech revolution with its dramatic growth to over 11,500 students studying technology, science, medicine, architecture and urban planning," notes past Technion President Professor Zehev Tadmor. "Technion graduates comprise some 74 percent of the managing directors of Israel's electronics industries; and nearly two-thirds of Israel's industrial exports - in electronics and chemicals - can be traced to the Technion and its graduates."

Inside Technion laboratories, work is under way on numerous projects to help shape the future. Israel's Gurwin II TechSat, a 48 kg (106 lb.) microsatellite recently launched on a Russian satellite, was developed at the Technion and built in conjunction with twelve of Israel's leading high-tech industries. Measuring 45 cm (18 in.) on each side, the cube-shaped satellite is the smallest and least expensive of its kind, with the lowest power consumption for its size.

The wide range of sponsored industry research projects conducted at the Technion are mostly interdisciplinary, drawing on the resources of several faculties to achieve innovative perspectives and results. The projects are coordinated through the Technion Research & Development Foundation Ltd. (TRDF), a limited liability company wholly owned by the Technion and charged with harnessing Technion expertise for business, industry, and public and private organizations. As a result of its outstanding capabilities,

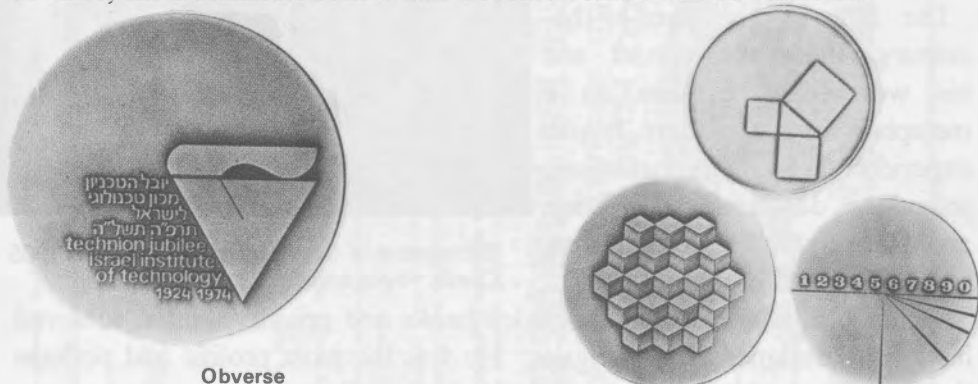
TRDF conducts research for leading companies in the United States, Europe, Asia and South America.

In recent years, the Technion's activities have expanded to establishing and nurturing new companies. A subsidiary, Technion Entrepreneurial Incubator Company Ltd. (TEIC), Israel's first and largest entrepreneurial incubator, which originally opened to serve immigrants from the former Soviet Union, helps establish high-tech enterprises and provides entrepreneurs with facilities for the development of inventions.

Today, several dozen Technion subsidiary startup companies develop, manufacture, and market select products based on Technion-developed technologies. And the Technion is setting the stage for tomorrow. "The exploration of new cutting-edge fields in science and technology, along with training engineers in computers, electronics and other high-tech fields, will provide a foundation for new industries in Israel," explains Tadmor. "No less important, these activities will enable Israel to maintain its position at the frontier of science and technology."

While the cornerstone for the Technion was laid in 1912, the opening of the university was delayed by the "language war", the dispute over the language used in teaching. Further delays were caused by the military forces which requisitioned the building for their use during the First World War. It finally opened in 1924.

In 1974, the Technion celebrated its 50th anniversary which was commemorated by a State Medal, struck in gold, silver and bronze and used to numismatically illustrate this article. All medals contain a common reverse, the Technion Jubilee. The obverse contains three varieties.



Obverse

Bronze: A three dimensional modular structure based on a square, as one of the fundamental solid forms (square, circle and triangle). In the centre of the obverse silver medal, numbers and an area divided into set segments, symbolizes mathematics.

The obverse of the gold medal – the idea of Pythagorus' theory symbolizes the direct link between theoretical research and technological application.

Synagogue Designer Celebrated in Exhibit

Lipot Baumhorn, a Hungarian architect who built 25 synagogues, was born in Kish, then a city in the Austro-Hungarian Empire in 1860. He was educated at the *Technische Hochschule* in Vienna and started his architectural career in Budapest. His style was slightly more conventional than the Hungarian national style as he incorporated Moorish, Renaissance and Gothic elements in his works.

His first building was the Neo-Moresque synagogue in Esztergom (1888), followed by synagogues at Rijeka (1895), Szolnok (1898), and Szeged (1903). The last is the most grandiose, expressing the aspirations of assimilated Hungarian Jewry with elaborated details and very rich ornamentation. It shows Baumhorn's typical nearly central floor plan with eastern *bimah*, emphasized central dome, and four subordinated corner-turrets containing the staircases for *ezrat nashim*.

Artistically, the most noted synagogues are in Novi Sad (1906) and Budapest (1909) where affluent decoration disappear and clarity of Proto-modern architecture take over. A building share certificate of this synagogue provides the numismatic illustration for this article.

The fate of the turn-of-the-century Budapest architect and his work can be seen as a metaphor for the modern Jewish experience in Hungary: optimism, splendor, destruction, oblivion and, since the fall of communism, rediscovery and revival.

Baumhorn, whose designs included banks and private houses, achieved his fame as a designer of synagogues. He was the most prolific and perhaps the most renowned synagogue architect in modern Europe.

This spring, Baumhorn, his buildings, and their social and architectural significance, are being celebrated in an exhibition sponsored by the Jewish Museum and Museum of Architecture, both in Budapest. With Gyorgy Szego, an art historian, and Andras Hadik, an architecture historian, as curators, this exhibition is the first definitive exposition of Baumhorn's

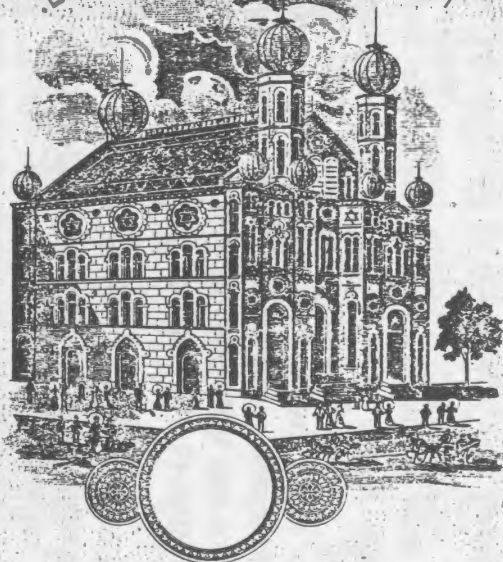


Synagogue of Szeged, Hungary, built in 1905
Credit: Rivka and Ben-Zion Dorfman.

SZÁM

0136

וְעִשְׂרָ לִי מִקֹּדֶשׁ וּשְׂכָרְתִּי בְּחֹכְמִי



BUDAI IZR. HITKÖZSÉG BUDAPESTEN

Részjegy

KORONA

100

KORONA

EGYSZAZ AZAZ KORONÁRÓL

EZEN 100 KORONA KÖLCSÖNÖSSZEG-RÉSZÉT KÉPEZ FAZON 100.000 KORONA KÖLCSÖNNEK MELYET

A BUDAI IZR. HITKÖZSÉG TEMPLOMÉPÍTÉS CZÉLJÁBÓL

a Nagyméltóság m. kir. Pénzügyi Miniszter ur 51301/1907. számú engedélye és a budai izraelita hitközség 1907. évi június hó 18-án tartott közgyűlésének határozata alapján felvett a következő feltételek mellett:

1. A kölcsön 1908. évi november hó 1-től fogva olyképen törlesztetik, hogy évenként legalább is 20 (azaz húsz) részjegy soroztatik ki és a kisorsolt számú jegyeket a budai izraelita hitközség a bemutatásnál teljes névértékben beváltja.

A kisorsolt számok mindenkor hírlap útján tétetnek közé.

2. A kölcsönnek 4%-os kamajáról azelő azelvényeket minden év november havában váltja be a hitközség pénztára.

3. A kisorsolt és beváltásra be nem mutatott részjegy után, a sorolás napjától fogva kamat nem jár, minél fogva az illető azelvény semmibe.

4. Minden részjegybirtokos ezen határozmányokat tudomásul veszi és azokkal egyetért.

Buda pesten, 1907. október hó

A BUDAI IZRAELITA HITKOZSÉG NEVÉBEN:

Frédéric Weiss
PÉNZÜGYI ELŐJÁRÓ

Alfred...
TITKÁR

Frédéric Weiss
ELNÖK

work and runs through May at the Jewish Museum. There is no Baumhorn anniversary in 1999, but such an exhibition could not be put off any longer," Szego said. "Besides showing the architect and his work, we wanted to draw attention to the fact that some of his buildings are in very bad and unworthy condition, treated unkindly by history and, so it seems by posterity."

Between 1888 and his death in 1932, he designed or remodeled more than two dozen synagogues across Hungary and areas that today include parts of Romania, Slovenia, Croatia, Slovakia and Yugoslavia. He also designed other Jewish communal buildings, as well as a number of synagogues that were never built. Many were grandiose domed and turreted structures with opulent interior decoration heavy with mosaics, stained glass and gilding: synagogues that were prominent local landmarks as well as houses of worship.

After the Holocaust, his work and its importance were largely ignored. Then, under communism, most of his synagogues were torn down or transformed into things like art galleries and sports halls. Some, like the once grand synagogue in Lucenec, Slovakia, were left standing but are nearly in ruins. Only about half a dozen are still used for prayer. By the early 1990s, Baumhorn's tombstone in Budapest's main Jewish cemetery was invisible, under a thick shroud of shrubs and ivy.

"As a synagogue builder, Baumhorn ran counter to the ideals of atheist communist society," said Robert Ben Turan, director of the Jewish Museum. "Even the surviving Jewish community in Hungary had little idea of his work and influence." The exhibition presents not just Baumhorn's buildings but also the changing architectural, social and political contexts in which they were created. Szego and Hadik scoured archives and city planning offices in Budapest and in the provinces to bring together scores of original, detailed architectural plans, drawings and blueprints, as well as period photographs, picture postcards and Baumhorn's own striking watercolors. Much of the material for the exhibit came from papers that Baumhorn's son-in-law Gyorgy Somogyi, an architect, who collaborated on several of Baumhorn's synagogues, had willed to the Jewish Museum. Letters, contracts, workbooks, news clippings and other documents show the architect as a consummate entrepreneur as well as an artist in his dealings with contractors, craftsmen, financial donors and Jewish communal officials.

If anything is missing from the exhibition, it is a clear sense of the postwar fate of Baumhorn's synagogues.

CLUB BULLETIN

DONNA J. SIMS N.L.G.

Editor

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VOLUME XX No. 4 JULY-AUGUST 1999

INS OF LONG ISLAND: Program topic at the March meeting was Passover and new acquisitions and for April, it was the Holocaust and Israel Independence. Included in the newsletter was this: "Enjoy the moment, Yesterday is history, Tomorrow is mystery, Today is a gift, That's why we call it the present." (unknown).

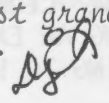
ICC / INS OF LOS ANGELES: An AINA slide program on paper money of Israel was shown at the March meeting and it turned out that it was not only most interesting and educational, but most of all, it held the attention of all those in attendance, yours truly included. Dr. Thomas Fitzgerald was the special guest speaker at the April meeting, "David Ben-Gurion" his topic. Dr. Tom, as we affectionately call him, outdid himself again, not only in his research but also in his display of several items relating to his topic.

INS OF NEW YORK: Discussion subjects for the March meeting were: the letter "V"; topic - bird; calendar - Adar and Purim. For April: the letter "Z"; topic - Altar; calendar - Passover, Yom Hashoa and Yom Ha'atzmeut. As always, the challenge is to try and bring in one numismatic item with all three categories. For May: the letter "A" (and guess what, the alphabet has been completed); topic - ship; and calendar - Lag B'Omer, Yom Yerushalayim and Shavuot.

SUPPORT YOUR CLUB WITH YOUR PARTICIPATION AND ATTENDANCE. WHY NOT BRING AN EXHIBIT TO SHARE, TELLING WHY THIS ITEM IS INTERESTING TO YOU. OTHERS LEARN BY LISTENING TO YOU.

BUY / SELL / TRADE: WANTED - (3) Israel masonic medals; Judaica and Israel commissioned medals; (4) Holocaust medals. **SELL:** (1) Collection of nearly 600 pieces of Israel military badges, pins, medallions, etc.; (2) Israel's 25th Anniversary 1973 3-pc. gold set and 2-pc. gold set; 1974 Ben Gurion gold & silver set. ** If you are interested in any of the above items or any of the items listed in the last issue, please send your inquiries to me at the address listed at the top of the newsletter **AND** please refer to either "Buy" or "Sell" with the corresponding number. This way, I can match you up with the correct person. I am truly amazed as to where the mail has been received from: In addition to the three states listed prior, Ohio can now be added plus two countries: China and Switzerland. This issues marks the second listing of this column and to make it a little easier in the "matching up", please keep the issues together for easy reference and indicate whether "Buy" (2) or "Sell" (3). This is a must.

MOMENTS IN THOUGHT: What dreams are made of - it's all about attitude if you want to reach the stars. "The future belongs to those who believe in the beauty of their dreams." (Eleanor Roosevelt) ... "It we really want to live, we'd better start at once to try." (W.H. Auden) ... "Why not go out on a limb? That's where the fruit is." (Mark Twain) ... "Each day the world is born anew for him who takes it rightly." (James Russell Lowell) ... "Whatever you can do, or dream you can, begin it." (Goethe) ... "We must dare to think unthinkable thoughts." (James W. Fulbright) ... "Men are born to succeed, not to fail." (Henry David Thoreau).

COMMENTS FROM DJS: When I first gathered my thoughts on how to do the new buy/sell/trade column, I had thought I would send a note to each person upon receipt of their inquiry. Even though that is how it started out, I can now see that such an idea really won't work all the time because it may turn out that letters may have to go back & forth several times before completion. So just look for the state and/or country where you are from in the column. You will also find a brief description of your inquiry and hopefully, you will be hearing from me in the near future. With that note, I want to wish one and all a great and safe summer. For me, my big upcoming family event is my oldest granddaughter is getting married! Be well, be happy. . . . 

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